

There are, however, two possible replies
to the

- difficulty, if we get rid of the idea of absolute unreality and admit a qualification or compromise.

A basis can be created for a subjective illusion-

consciousness which is yet part of Being, if we

.accept in the sense of an illusory subjective world-

awareness the account of sleep and dream creation

.given to us in the **Upanishads**. For the affirmation

there is that Brahman as Self is fourfold; the Self

is Brahman and all that is is the Brahman, but all

that is is the Self seen by the Self in four states of

its being. In the pure self-status neither conscious-

ness nor unconsciousness as we conceive it can be

.affirmed about Brahman; it is a state of super-

conscience absorbed in its self-existence, in a self-

silence or a self-ecstasy, or else it is the status of a free

- Superconscient** containing or basing everything but

involved in nothing. **But** there is also a luminous

- status of sleep-self, a massed consciousness which is

the origin of cosmic existence; this state of deep

- sleep in which yet there is the presence of an omni-

potent Intelligence is the seed state or causal

condition from which emerges the cosmos;—this and

the dream-self which is the continent of

all subtle,
• subjective or **supraphysical** experience,
and the self
of waking which is the support of all
physical
experience, can be taken as the whole
field of **Maya**.
As a man in deep sleep passes into
dreams in which
he experiences self-constructed unstable
structures
of name, form, relation, happenings, and
in the
waking state externalises himself in the
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